

# INDIAN RECORD



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*Bonne et Heureuse Année*



THE  
**Indian Missionary Record**  
 A NATIONAL PUBLICATION  
 FOR THE INDIANS OF CANADA  
 Founded in 1938

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## FOR THE RECORD

The Winnipeg Free Press reports that former Indian Agency superintendent Jack Davis, of Kamsack, said that "it would be a Godsend if every school on an Indian reserve burned down." Mr. Davis is also alleged to have said, in the same address to the Yorkton Rotary Club, that the Indian has no cultural background and is not educated by his parents."

These statements in the mouth of a former Indian Affairs Branch official show a great misunderstanding of the Indian, even some degree of contempt. When Davis states, according to the Free Press, that "either the Indian is going to become self-productive or the taxpayer is going to pay out more money in relief" ... he spoke a half-truth; the Indian is already self-productive to a certain extent when he is given proper guidance and help. Mr. Davis condemns himself and the entire Indian Affairs Branch. And this is not fair to the Branch.

Fortunately Mr. Davis ended his address with words we endorse fully: "Let us see through the Indian eyes. Let us try to understand him, show him leadership, give encouragement and counselling and campaign to stop the white man from exploiting him."

### NOTICE

The 25% discount given to group subscriptions (to one address) of ten or more copies will have to be discontinued as of January 1, 1957.

Sorry, we too have to meet ever increasing costs of operations! We suggest direct mailing of single copies for faster delivery to our subscribers.

Send your lists early, please!

## EDITORIAL

### More Emphasis Needed on Vocational Training

THE Government is becoming more and more aware of the fact that the majority of Indian school ex-pupils is not equipped to earn a living either on or off the reserves until much later in life. This situation is not remedied by the provincial courses of study currently enforced in Indian schools, since the vocational training courses offered are not adapted, nor adaptable, to the majority of Indian pupils.

Competent educators of the Indian youth, residential school administrators as well as school principals have often voiced their views on this topic; they have spoken forcefully on this topic in teachers' conventions; we know of one school principal of long experience who has evolved a very practical program of vocational training for the entire southern half of his province.

Yet, action on the implementation of a concrete policy on vocational training is lagging. We are therefore happy to report in this column that the Indian Affairs Branch is planning immediate steps to set up a minimum three-year course for school pupils aged 13 to 16 who do not show promise of reaching secondary school level; also a program of adult education for teen-agers now out of school, designed to give them courses of study which will enable them to acquire vocational training skills.

Such courses have already been established in a number of day and residential schools: vg. Seven-Islands, Mohawk Institute, Cross Lake, Prince Albert (All Saints), Big River, Sandy Bay (Sask.), Onion Lake, St. Philips (Sask.), Jousard, Morley. Also, in many provinces, specially in British Columbia and Quebec, hundreds of pupils attend provincial schools of Trades (Arts et Métiers).

The courses comprise for boys: practical carpentry, farm mechanics, sheet metal work, motor mechanics, forestry, etc.; for the girls: domestic service training and home economics.

Meanwhile adult education courses are offered in every province in order to train teen-agers in various trades; numerous young men and young girls have followed these courses in Alberta, Saskatchewan, Manitoba, Ontario and Quebec.

The Indian Affairs Branch has recently organized evening courses on the reserves on trades and homemaking. We trust that every one will take advantage of such opportunities to better their home conditions and to make a better living either on or off the reserves.

G. L., O.M.I.

## Letter to the Editor

P.O. Box 41,  
 Lame Deer, Montana,  
 November 5, 1956.

The Indian Missionary Record,  
 Rev. G. Laviolette, O.M.I., Editor,  
 Ottawa, Canada.

Dear Rev. Father Laviolette:

I note in the October 1956 issue of the Record an article about the name origin of the province of Manitoba.

Two theories had been advanced in a new publication issued by the Manitoba Historical Society that it could be of the Cree or Ojibway language. Or it could come from the Assiniboine meaning for an area now in Manitoba.

Your comment that the Assiniboine do not use the word "toba" for prairie is correct. It appears that Explorer La Verendrye had translated the words (Assiniboine) "mini" and "toba" to mean "Lake of the Prairies." This would not be correct.

If the name of the province was not derived from a Cree or Ojibway word then it could be from the Assiniboine name for some area now in Manitoba, as the tribe had at one time occupied that part of North America. The name could be "Mini-toba" which means Four Waters. Mini for water and toba for four. The way Manitoba is spelled it means Four Walk, "mani" means walk and "toba" means four. The province may have obtained its name from an Indian word translated by a non-Indian; it could be mistranslated and cause confusion as in many early translations of Indian names and places.

James Larpenteur Long,  
 Authority on the Assiniboine Tribe.  
 Author of "Land of Nakoda."

## The Government of Canada Lesson Four THE HOUSE OF COMMONS

Of immediate interest to all our readers is the part played by the House of Commons in the Government of Canada. The Commons are the focal point of our parliamentary democracy.

The main function of the House of Commons, outside of raising money through taxes and authorizing the spending of that money for the country, is to legislate, that is to make laws.

Before a law is enacted, it is called a Bill. Bills are divided into two classes: Private Bills, and Public Bills.

A private Bill is introduced to alter the law relating to some particular locality, or to confer rights on, or relieve of liability, some particular persons or body of persons; thus a Bill to incorporate a railway company or to grant a divorce is a private Bill. These Acts of Parliament stem from the ancient petition for redress, formerly called "privilege".

A public Bill is a Bill introduced as a measure of public policy in which the whole community is interested; for instance the Indian Act and amendments to the Act are public Bills. There are public Bills introduced by private Members, and public bills, also introduced by a member of Parliament, but with the backing of the Government. The latter is called a Government bill; as an example, the Pipeline Bill.

Through its majority in the House, the Government is able to control with a greater chance of success the passage of a Government Bill. What, then, are the chances of the private member to right wrongs or to redress grievances?

There are two major occasions on which the private member can state his views: the debate on the Address in reply to the Speech from the Throne (which is a statement of what the Government intends to do) and the Debate on the Budget. Again, a private member can always put questions on the Order Paper, or he can discuss these matters when the House goes into Committee of Supply; finally he can ask

(Cont. on page 7, col. 3)

## Christmas Was Once A Movable Feast

Christmas was once like Easter in that it was a movable feast, celebrated on a different date each year.

St. Cyril, bishop of Jerusalem, is responsible for establishment of the universal date we celebrate today.

In 337 A.D., with the permission of Pope Junius 1, St. Cyril appointed a commission to determine if possible, the precise date of Christ's nativity.

The theologians of the Church finally agreed upon December 25, and since the year 354 this date has been celebrated.



## EIGHTY YEARS AFTER

By MRS. C. WETTON (in the Saskatoon Star-Phoenix)



These photos (by Fr. Lavolette), were taken last summer, at Fort Albany, (James Bay) show the progress in housing made over a twenty-five year period.

Left: the ancient skin-covered wigwam or tipi; center: hexagonal log-house constructed under the direction of Father A. Bilodeau, OMI, some twenty years ago; right: modern home built by the Indians under the direction of Father J. LeGuerrier, OMI, now director of Albany mission.

In the two latter instances the houses were built through the help given by the mission sawmill; there Oblate lay-brothers train the Indians in lumbering and milling, later help them erect the homes.

Similar work is being done at other mission posts by the Oblate Fathers in northern Canada.

### B.C. Indians Still Use Same Jade

Deposits of jade near Lytton, B.C., that were used by Indians before the introduction of iron and steel by the white man, are still being used by Indians today, Miss Joanna R. Wright, secretary of the provincial advisory committee on Indian Affairs, said recently.

Speaking to the Indian Arts and Welfare Society in the Victoria Public Library, she said the Indians used to make their arrowheads and tools from the jade.

Today, she said, Indian students of St. George's Anglican Residential School are learning how to cut and polish jade and are making jewelry and ornaments of jade, onyx, jasper, agate and other semi-precious stones.

This is one facet of the "tremendous increase" in education facilities available to Indians during the past 15 years, she said.



THE children yet unborn, I wish you to treat them in like manner as they advance in civilization like the white man."

"This is the voice of the people."

Spokesman for two thousand tribesmen assembled at Carlton in the early Fall of 1876, Poundmaker was deeply concerned for the welfare of future generations of the Indians on the eve of the historic treaty negotiations at Carlton, and days later at Fort Pitt.

Governor Alexander Morris, who negotiated Treaty Number Six with the Crees eighty years ago, later recorded, "I had ascertained that the Indian mind was oppressed with vague fears, they dreaded the treaty..."

Poundmaker was but voicing one of their fears, a fear of what the future might hold for their descendants.

Despite their dread of the treaty by which the Indians ceded 120,000 square miles to the Crown, in return for the restrictions of reserve life, and a measure of perpetual care, they accepted it with a remarkable degree of unanimity.

Some, like Sweet Grass at Fort Pitt, accepted it joyously. He pitied all those who had to live by the vanishing buffalo, and prayed only that the treaty would last "as long as this earth stands and the river flows."

Others like "Strike - him - on - the - back" at Carlton, accepted it reluctantly, but realistically. "Long ago it was good when we first were made," he told Governor Morris, "but now the law has come and in that law I wish to walk."

How these great Indian leaders and others paved the way for the white man's coming to the plains is a story Canadians will do well to recall on the eightieth anniversary of the signing of Treaty Number Six.

Only Big Bear demurred.

"Think of our children, and those to come after. There is life (in the treaty) and succour for them. Say yes, and take his hand," pleaded Sweet Grass of Big Bear in the last hours, before Governor Morris departed for Fort Garry.

Dreading the spectre of the hangman's rope, Big Bear resisted his pleas. "It was not given to us by the Great Spirit that the red man or white man should shed each other's blood. I have told you what I wish, that there be no hanging."

On paper, Canada has more than fulfilled her promises to the Indians at Fort Carlton and Fort Pitt.

In brief, Governor Morris promised the Crees a section of land for each family of five; retention of their fishing and hunting rights, consistent with non-interference with the rights of settlers; yearly payments of five dollars to each Indian man, woman and child; fifteen dollars to each head man or councillor; and twenty-five dollars to each chief.

Powder, shot and twine was promised; and to those who wished to farm, seed, grain, oxen, dairy cattle and implements; and most important of all, schools.

Asked by Max Campbell, M.P., (The Battlefords) in the last session of Parliament what benefits and privileges the Indians governed by Treaty Six now enjoy, the Hon. J. W. Pickersgill, Minister of Citizenship and Immigration, indicated that in addition to those granted when the treaty was entered into, the Indians are eligible to receive benefits under such social legislation as the Family Allowances Act, Old Age Security Act, Blind Persons' Act, Veterans Land Act, and other legislation respecting veterans for which they qualify.

Assistance is also provided in housing construction and repairs for the aged, and for the destitute on the basis of need. Relief and special welfare is also provided when necessary. Seed is distributed and livestock improved, and related assistance given where necessary to help the Indians become established in agriculture.

Why then those islands of incredible squalor and poverty walled in, in many a lonely reserve peopled by the descendants of the signatories to Treaty Six? From Battleford to Lac La Biche they stretch, and north to the Beaver River.

Those who claim to know say the answers have their roots in their feeling of utter frustration.

Rovers by instinct, dispossessed of the realm that once was theirs by right of birth, unskilled, untutored, and living only for the day, they feel they are the forgotten people, in a mechanized age which has no place for them.

Only miracles of endeavor, still more patience, adequate leadership and training, and the will to succeed through self-help, can secure for them that share of the national well-being which is the right of every Canadian.

Once a vanishing race, their numbers are increasing, largely through federal policies which since the last war, have stepped up their medical and hospital services.

In the treaty-making days, the Crees numbered some six thousand and six hundred souls. Despite the decimation of their ranks through poverty and disease in the after years, they number over fourteen thousand at the present time.

Some see as their greatest loss in recent years, the passing of some of their oldest and wisest men like Chief Swimmer of Sweet Grass, the Wuttunnees of Red Pheasant, James Okene of Thunderchild, and Gilbert Masketo of the Stonies, and others.

These were the chiefs who ruled their bands, with firmness but with kindness and understanding through some of the darkest days, until it seemed as if a new day was beginning to dawn for the Indians.

For the most part leaderless, and torn with dissension in their own ranks, a feeling of futility is settling on many Indian bands governed by Treaty Six.

Missionaries and school teachers are doing their utmost to train them aright, and to revive in them that pride of race that once was their greatest characteristic, but on many a reserve, it is a losing battle.

Time might prove the necessity of an entirely new approach to the Indian problem, and positive action on every level of government, from the top down, including every able-bodied Indian on the reserves, to stem this tide of frustration and futility which threatens to engulf an unnumbered host of the native peoples in this territory.





## Museum Orders \$2,000 Replica Of Old-Time Freight Canoe

Golden Lake, Ont. — An 80-year-old aristocrat of the once-powerful Algonquin Indian tribe has been commissioned by the National Museum of Canada to build a 36-foot Hudson Bay freight canoe.

Retired Chief Matt Bernard of the Golden Lake Indian Reserve, in Renfrew Country about 75 miles northwest of Ottawa, started work last summer on the canoe, chief means of transportation for early fur traders.

The big canoe, expected to cost about \$2,000, will be placed on permanent exhibit in Ottawa following its completion early in August, 1957. The total cost includes construction of a suitable workshop for Chief Bernard at the eastern tip of Golden Lake.

### LAST MAJOR PROJECT

The old Indian, who served 18 years as chief, regards the canoe as the most important and probably last big job of his life. His fervent hope is that he will live long enough to see the job finished.

The canoe will be a replica of those used early in the last century by Indians and fur traders along Canada's network of waterways. Millions of dollars worth of fur were moved from the hinterland to trading posts and then to the fashion centres of the world.

Chief Bernard, who has fashioned hundreds of canoes in his day, says his biggest problem will be to obtain enough birch bark. He has about half the necessary bark on hand and hopes to find enough to complete the job during the next few months.

Bark used in canoe-making must be as pliable as soft leather and must not come apart with handling. Chief Bernard doesn't expect to find what he wants without much searching in the woods of the reserve.

### CEDAR FOR RIBS

Cedar for the ribs of the canoe and white spruce roots used for sewing will come from Algonquin Park. White spruce roots are as tough as wire and will not break

or deteriorate through contact with fresh water.

Friends of the chief expect he will have no trouble carrying out his commission. Although he is 80, he is wiry and displays a vigor seldom seen in men many years his junior.

Chief Bernard has lived on the reservation for 63 years and has raised a family of eight—five boys and three girls. The girls all are married and two of his sons are members of the armed forces.

## THE WORLD'S TALLEST TOTEM POLE

by STEPHEN FRANKLIN

Weekend Staff Writer

Between Lovers' Lane and the Strait of Juan de Fuca in Victoria's Beacon Hill Park today stands the tallest totem pole in the world. It rises 127 feet into the sky and looks out imperiously above the streaming funnel of the Vancouver ferryboat and the sails of passing yachts toward the towering Olympic mountains.

The giant cedar tree from which the totem pole was fashioned is more than 200 years old and the figures carved on it speak of a far greater antiquity. But the paint on the pole in the Kwakiutl tribal colors is fresh and the pants

pockets of many small boys still bulge with wood chips autographed by the Indian carver, 75-year-old Mungo Martin.

Victoria Daily Times publisher Stuart Keate conceived the idea of carving the world's tallest totem for totem-proud Vancouver Island when the British Columbia government closed the carving shed in Thunderbird Park and laid off Mungo Martin and his carvers for three months in the first days of 1956. The tallest totem then was an 81-footer from Nass River in the Ontario Provincial Museum in Toronto and the next a 75-foot totem billed as the world's tallest at Tacoma, Wash.

Within a week expert woodsman and cougar hunter Ted Shaw had found a 160-foot cedar on Vancouver Island fit for the job. Gingerly hauled to tidewater and floated to Victoria, hoisted high and laid on trestles, the stripped cedar soon felt the creative bite of Mungo Martin's adze and those of his son, David, and his nephew, Henry Hunt.

As Mungo Martin carved into the wood the legends carried in his head, people flocked to buy 50-cent shares issued to pay for the \$5,000 totem pole. The shares were bought and sent to people all over the world; to Bing Crosby and a little New Brunswick girl crippled by polio; to Sir Winston Churchill (he of the longest cigar) and to Gracie Fields (she of the biggest aspidistra).

Not until the totem was finished did Mungo Martin divulge the legend carved from trunk to top (in reverse of the usual order) for 127 feet. He named the low man on the totem pole, Geeksem, founder of his own clan, but the high man he did not name. Some say it is publisher Keate, but now that the tallest totem pole in the world has been erected, the high man is too high easily to identify.

### THE LEGEND

In the legendary times soon after the Great Flood, Geeksem, founder of carver Mungo Martin's clan, lived alone on the shores of Vancouver Island. One day he was awakened by strange cries and, looking out, saw a totem pole rising out of the beach. On it were many animals and each was alive. At the bottom of the totem pole was a man. Baguanum, who spoke to Geeksem, telling him to wear a ring of cedar bark around his neck and giving him the figures on the pole as clan crests.

## Brant and His People

JOSEPH BRANT: MOHAWK. By Harvey Chalmers and Ethel Brant Monture. Ryerson; 364 pages, \$5.00.

When the White Man came to America the Indian had an abundance of land, food, and fighting, all of which combined to keep him very contented. After a relatively short time all the Indian had left was the fighting plus quantities of beads, baubles, cheap rum, and its resultant ills. He also had a large collection of worthless treaties.

The tragic story of the American native has been exploited today by history-minded writers for the screen and the book-shelf. Unfortunately many of these writers are more enthusiastic than informed.

"Joseph Brant: Mohawk" is somewhat disappointing in several directions but it is difficult to understand why. The authors are enthusiastic and far more educated than the reader has a right to expect. They have dug far and wide for fact and are obviously sincere in their aim to tell part of the story of the Indian.

Perhaps it is in this that their error lies. The part of the story they tell is not handled as objectively as one would expect in a book of this sort. There are, as well, several comic asides which, at times, are quite funny, but more often are a little embarrassing.

The authors have presented their facts in a very helter-skelter fashion and unless the reader is alert he can miss the main thread of the narrative.

Joseph Brant was half Indian, half white man and a major spokesman for his Indian brothers in the latter half of the eighteenth century. He was an educated man who exerted wide influence in Canada and the United States and who, on his trips to London and Paris was received with considerable acclaim.

The tragedy of his life was that he saw clearly what should happen to his Indians in the not-too-distant future and he was unable to stop this trend. His story and the story of his times make interesting reading, but the authors have been unable to capture enough of the romance, and the excitement, that must have been present in those days.

GARRAN PATTERSON.

## CHRIST THE KING SEPARATE SCHOOL AT WHITEHORSE, Y.T.



The new Christ the King separate school at Whitehorse serves the Catholic population of the capital of the Yukon Territory. Several Indian pupils attend the school; the boys board at Mary House, the girls at the local convent. His Exc. Bishop J.-M. Coudert, OMI, is Vicar Apostolic of Whitehorse.



## Treaty Rights of Indians "Shattered", Lawyers Told

By DONALD GOUDY

Montreal, Sept. 6 — Rights of the Canadian Indian, guaranteed to exist "as long as the sun shines and the rivers flow to the sea," are being violated by the Indian act itself, the Canadian Bar association was told here.

Upon hearing a report by Dr. M. C. Shumiatcher of Regina, charging sacred promises made by treaty have been shattered, the CBA's civil liberties committee passed a resolution establishing a permanent committee to confer with the minister of citizenship and immigration for the purpose of studying their legal status.

"I think we whites in Canada have a particular obligation to our 158,000 Indians. We have a real, internal obligation," said Prof. F. R. Scott of McGill university. "The Canadian Bar association should bring the state of these people to the attention of the government. Every province is affected by this problem."

Indians and descendants of Indians are being removed from their reserves, the tracts of land to which they are legally entitled, said Dr. Shumiatcher.

### RIGHTS ARE LOST

"Under the act, if an Indian is no longer considered a treaty Indian, he loses his rights and his children's rights to live on a reserve or to receive treaty payments, and the terms of the treaty are thus broken," Dr. Shumiatcher said.

The committee contended citizenship should be a question of individual choice only and in no case should the granting of enfranchisement force an Indian to

surrender his treaty rights to land or money.

"We feel that in no case should a person be held responsible for the actions of his ancestors, and, in effect, punished for their actions, by being deprived of his chosen home or his income," said the speaker.

The committee declared the Canadian Indian enjoys few of the individual rights and civil liberties sacred to democracy. The Indian act places the right to decide whether Indians shall have a vote, not in the individual himself, but in the hand of the minister of citizenship and immigration. The minister is not the duly elected governing body of the Indian people. His decision is not bound by stated rule or precedent.

Because the Indian has no appeal from the minister's decision, the CBA's committee on civil liberties determined to urge that these decisions be subject to review by some court of law.

It was explained the minister exercises complete control over the uses of the reserve, the election of chiefs and councillors, all matters dealing with schools, infants, mental defectives and matters testamentary. He also controls the money in band funds.

If an Indian is in need of legal aid the committee expressed the feeling money should be made available from these band funds.

## B.C. Indians Adopt Own Flag; Claim Rights as Nation

By HUMPHRY DAVY

While Canadians are arguing over a suitable design for a national flag, B.C. Indians have gone ahead and adopted a special flag of their own and are now flying it on some of their reservations.

The flag was adopted recently at a pow-wow held at Bear Creek, Johnstone Strait, in the presence of braves representing British Columbia's most powerful Indian bands.

Chief Wapanatak, a guest from Saskatchewan, raised the Indian flag for the first time aboard the seiner Sea Biscuit, owned by Chief Frank Assu of Cape Mudge.

Chief Assu, president of the Allied Tribes of British Columbia and grand chief of the council of the "Totem State," told the braves that they have the right to fly the flag because they owned the land in Canada prior to the advent of the white man.

He claimed that any native reserve which flew the flag would have the protection of international law.

"The flag signifies the determination of Indians to administer their affairs and to exercise

their authority over natural resources remaining to them and which have not yet been alienated," he said.

After the flag was raised, the braves whooped it up at a celebration aboard the seiner.

The Indian flag is diagonal in design. The lower half is bright red and the upper bright green upon which is embossed a golden maple leaf.

Jimmy Fraser, 68-year-old grandson of famous chief Cheatchlatch of the Songhees Indian reserve, who saw the flag for the first time said the design was good but a mistake has been made in the choice of colors.

Jimmy, who is an authority of Indian culture, said the upper half of the flag should have been black instead of green.

"Green is not a true Indian color," he said. "Black and red are."

## Chief Jim Shot-Both-Sides



New Head Chief of the largest Indian reserve in Canada is 42-year-old Jim Shot-Both-Sides, elected to the position for his lifetime by southwestern Alberta's Blood Indians, from a field of seven candidates. The father of 14 living children, he succeeds his father, Head Chief Shot-Both-Sides, who held the position from 1913 until his death last March at the age of 86. The new chief is a practicing Catholic.

## TRAGEDY OF MA-KO-YA-KE-WA SURVIVES IN BLACKFOOT LORE

Cluny, Alta. — When the Eagle Moon rises and the frost crackles underfoot, the old people tell the tale of Ma-ko-ya-ke-wa. It is the story of a young Indian mother who died in the bitter February cold on the prairies.

On the Blackfoot Indian reserve near the town of Cluny, 50 miles southeast of Calgary, a small heap of stones used to mark the spot.

In a number of places on the Blackfoot reserve, one may find these small, unobtrusive "monuments." Seldom noticed by the white man, they usually are a circle or outline of stones or sometimes a small cairn.

### FOOD WAS SCARCE

Each commemorates some incident in Blackfoot history. Each one has a story and one of these is the one about Ma-ko-ya-ke-wa.

A long time ago the Eagle Moon, February, was bitterly cold and there was not much snow. Food was scarce and the people separated into small groups and moved apart from each other so the hunters would have more territory.

One of the hunters, accompanied by his young wife, Ma-ko-ya-ke-wa, Wolf Woman, their baby and two or three other men, was travelling to a new campsite. The party was crossing the hill when the hunter saw a buffalo.

"We will go kill that buffalo," said the husband to the wife. "You

stay here until we come for you. Don't move and frighten him."

The men crept down the hill and the wife was left to shelter herself and the baby from the cold as best she could.

### OBEDIENT WIFE

The men pursued and killed the buffalo. Then, forgetting Ma-ko-ya-ke-wa, they continued to camp. Later the chief remembered that he had told his wife to stay until he came for her. He knew she would still be there because Ma-ko-ya-ke-wa was noted for her obedience.

The husband hastened back to the hill but he was too late. His wife had frozen to death after wrapping her baby in a deerhide robe in a vain effort to save it.

The bones of Ma-ko-ya-ke-wa and her baby have long been dust and the cairn of stones erected at the spot have been scattered, but many a young mother holds her baby tighter as she listens to the story of Ma-ka-yo-ke-wa.

**"The Canadian Indian —  
A Survey" will be continued  
in January 1957.**

G.L., OMI.



# Happy New Year with Kateri!



by ALBERT BURNS, S.J.

(Courtesy Henri Béchard, S.J.)

AS the clocks of the world strike midnight on December 31st, despite imminent war in the Middle-East, despite that dizzy toy, the atom bomb, now in the hands of the little child called man, from our heart will spring the seasonal wish: "Happy New Year!"

It will, indeed, be a Happy New Year, if it is lived out in a truly Christian spirit.

A Christian year, however, is made up of Christian weeks and of Christian days.

Thus it was in Kateri's time. Long before she was born, the missionaries had already coined for the days of the week an Iroquois terminology rich with a truly Christian spirit.

## NIOHNE and ENTA

When Kateri spoke of Sunday, she had the choice of two names for it. The first, NIOHNE, is derived from the French "Dieu" (God). The manuscripts of the missionaries among the Five Nations, give "Diio" or "Dio". Since the Mohawks have no letter "D" in their alphabet, the letter "N" was substituted in lieu thereof and "Diio" became "Niio". The suffix "ne" means "On-the-day-of". NIOHNE therefore signifies:

"On-the-day-of-God", or "The Lord's Day".

The expression ENTA, also in use to designate Sunday, may be literally translated as "the Great Day, the Feast Day". The attention of the neophytes of yore was centered on the one important day of the week for a Christian: Sunday. Both NIOHNE and ENTA recall the obligation of assistance at Sunday Mass and, in general of keeping holy the Lord's Day.

## AWENTENTAHONKE

Here again we find the black-robes spotlighting Sunday. Today as in 1680, the year of Tekakwitha's death, for an Iroquois, AWENTENTAHONKE is our Monday and it is rendered into English by "When-the-Feast-is-finished". It comes from "Enta" (Feast) and "Wententas" (to finish). When the Lily of the Mohawks murmured AWENTENTAHONKE it recalled to her mind all the graces received on the Lord's Day!

## RATIRONHIAKEHRONONKE

Catholic liturgy consecrates Tuesday to the Holy Angels. RATIRONHIAKEHRONONKE still recalls this devotion to the Caughnawagas. If we break up the word into its constituents, we find the plural form "Rati" (they); "ka-

ronhiake" (in-heaven); "ronon" (inhabitants); "ke" (the-day-of). Hence, "The-day-of-the-heavenly-dwellers."

## SOSEHNE

Good St. Joseph! Venerable Kateri as a member of the Holy Family Association, which still exists in Caughnawaga, loved and revered him. The Foster-Father of the Christ Child was not forgotten by the other Christian Iroquois. Wednesday, instead of being consecrated to some German god, was placed under the protection of "Sose". SOSEHNE signifies "On-the-day-of-St-Joseph."

## OKARISTIANE

Kateri's great love for Our Lord in the Blessed Sacrament is too well known to be developed here. Let it suffice to say that she heard at least two masses every morning and visited Our Savior hidden in the tabernacle five times daily. The Iroquois of Caughnawaga, whether they have remained faithful to the Faith that was hers or have been lured away from it by the world, the flesh or other false prophets, call Thursday OKARISTIAHNE (On-the-day-of-the-Eucharist).

## RONWAIATANENTAKTONNE

When Fr. de Lamberville spoke

## Page from and Old Missal

Dear Child of the Manger, you are LIGHT itself. Later on when you grew up, you said you were the LIGHT of the World. Just now, the radiance emanating from your tiny body illuminates your Mother Mary and is reflected on the lowly but adoring shepherds, on the dog lying at your feet and even on the straw-covered floor of the stable...

Darkness encompasses the little group. The same darkness, Jesus, that you later referred to as the normal environment of the evil-doer. When Judas betrayed you thirty-three years later, when he went out of the Cenacle on Holy Thursday, St. John tells us that it was night.

Kateri Tekakwitha, humble and pure Maid of the Mohawks, was spiritually of the same lineage as the shepherds of Bethlehem. No pride. No pretensions. No self-satisfaction. No varnished smugness. A humble and ardent seeker of LIGHT.

That is why, beloved Christ-Child, you clothed her in white — the same white that characterized your robes on the glorious morning of the Transfiguration — whiter than snow!

That is why, dear Blessed Mother, you enlightened in a special manner this maid of the forest... And thus was the Lily of the Mohawks attired in raiment far more splendid than that of Solomon in all his glory!...

Dear Child enlighten me through Mary. Give me the strength to flee darkness. Enlighten me as you did Kateri, the shepherds, their dog, the floor of the Manger...

"O God, Who hast made this most sacred night to shine forth with the brightness of the true LIGHT, grant, we beseech Thee, that we, who have known the mysteries of His LIGHT on earth, may also enjoy His happiness in heaven..."

Henri Béchard, S.J.

to Kateri about Friday, he called it RONWAIATANENTAKTONNE. Its English equivalent is: "On-the-day-they-attached-Him", understood "to-the-Cross." The etymological analysis gives: "Ronwa" (they-Him); "oiata" (the-body or -person); "aieranentakton" (attached), and "ne" (on-the-day-of). Anyone reading even a very short biography of Kateri Tekakwitha will be impressed by the penitential spirit of this holy maiden, the spirit of Jesus and of Jesus crucified!

## ENTAKTA and WARIHNE

Two words for Saturday. As AWENTENTAHONKE (When-the-Feast-is-finished) in the christianized Iroquois language, was an invitation to thanksgiving for the gift of the Lord's Day, so is Saturday an invitation to prepare for it: ENTAKTA (The-Eve-of-the-Feast or Next-to-the-Feast).

But Saturday is a day very dear to all lovers of Our Blessed Mother. On Saturdays, Kateri did penance in honor of her, said her rosary with singular devotion and, before going to confession, had one of her friends give her the discipline. WARIHNE beautifully ends the Catholic Iroquois week: it is Mary's Day!



# HE WON THE HEART OF THE SIOUX

(by ROY LEWIS)

REV. Augustin Ravoux, a little-known missionary who spent many of his 21 years' priesthood among the Sioux, died more than 50 years ago.

A native of Langeac, France, he was a subdeacon at the Major Seminary in Le Puy when Bishop Jean Mathias Loras of Dubuque, Iowa, visited France in 1838, recruiting for his Diocese. Ravoux volunteered, crossing the ocean in the same year. He was ordained a priest in January, 1840.

The next year, he visited Sioux along the Upper Mississippi, the first priest to visit them since attempts made by French Jesuits a century before.

From the time he began his work among the Santee Sioux in 1841 until his death at St. Paul in 1906, he worked in the Diocese, winning the hearts of Indians wherever he went.

An example of his influence that stands out is his work among the 38 prisoners who were hanged as a result of the great Minnesota outbreak, an 1862 uprising in which Santee bands of the Sioux took part.

Christian Indians, who refused to take part in the Minnesota outbreak, saved the missionaries during the bloody week in which the Indians, dissatisfied by diversion of a large part of federal treaty funds to satisfy traders' claims, wiped out several farm cabins and small settlements in southern Minnesota.

Three hundred were condemned to death after the Dakotas, led by Little Crow, were defeated by soldiers led by Gen. H. H. Sibley. President Abraham Lincoln reduced the number of condemned to 38.

Of these, 33 embraced the Catholic faith before death, although there were two Protestant missionaries as well as Father Ravoux attending them. Two of the remaining five rejected all Christian ministrations.

Father Ravoux attended the men as they climbed the scaffold before a company of soldiers, drawn up with rifles ready, and a band

of Sioux who stared sullenly as the prisoners dropped to their death.

Three years after this execution, Father Ravoux stood again on the scaffold ministering in their last moments to two other condemned members of the tribe.

The priest, a member of the Diocesan clergy, began his activities among the Santee in the neighborhood of Fort Snelling not far from the present-day site of the City of St. Paul, named after a log chapel built there by another missionary, Father Galtier.

Father Ravoux extended his work as far as the Yankton tribe of the Sioux in South Dakota. He worked among the Indians and half-breeds along the Minnesota River — then called the St. Peter's — from 1841 to 1844.

He mastered the Dakota dialect of the Sioux tongue, and in 1843, at Prairie du Chien, published a devotional volume — printed with his own hands — entitled *Wakantanka Ti Kin Chanku or The Path to the House of God*. A second edition was published in 1863 and later reprinted several times, with additions, as *Katolik Wocekive Wowapi Kin*.

But in 1844, Father Galtier left the area. This left Father Ravoux with the care of all the settlements along the Mississippi, St. Peter's and St. Croix Rivers and little time for missionary work among the Sioux, except, of course, for those who lived in his territory.

However, Father Ravoux found time later for missionary trips to the Sioux. He visited Sioux country along the Missouri River in 1845 and 1847. And in 1862, he did his valiant work among the Indian prisoners and their families after the great uprising.

He was instrumental in having the Diocese of St. Paul set up in 1851 with Most Rev. Joseph Cretin as its first Bishop.

In 1868, he himself was named Titular Bishop of Limyra and Vicar Apostolic of Montana, but he refused the honour on the grounds of ill health. Father Ravoux died in St. Paul Jan. 17, 1906.

## INDIAN & ESKIMO WELFARE OBLATE COMMISSION

### Father Renaud's

#### Monthly Letter

Sechelt, B.C., December 1, 1956.

Photo  
by  
Van



Dear boys and girls,

Can you find the name of this school on the map of Canada, some sixty miles north of Vancouver along the coast? It should be easier than to drive to it through the thick fog that has been plaguing the coast for a whole week now. Talk about fog, this is it. At times, you can hardly see your own feet! When it clears up though, I'll probably wonder if we are not in May rather than December. There is no such thing as winter on this side of the continent.

To tell you everything about the schools visited since my last letter would take every column of the present paper. However, the Record has often published news item about each one of them, so they are not altogether unfamiliar to you.

My first stop after Lower Post was Lejac, in Bishop O'Grady's Vicariate. It is a medium size residential school where the pupils sing Gregorian chant almost as well as Benedictine monks. From there, I travelled to Williams Lake, whose Air Force Cadets were written up in October's issue of the Record. (Confidentially, I think the girls there wouldn't mind having Elvis Presley on the staff, wig or no wig). The teacher at the near-by day school, Miss Tanguay, used to be a neighbor of my family in Montreal.

From Williams Lake, I paid a short visit to a wonderful group of boys and girls taught by the Sisters of Christ-the-King at Anaham, another place written-up more than once in the Record as the birthplace of a new religious Congregation for Indian Sisters.

Then, at last, I arrived in Kamloops, the largest Residential school in Canada. What a school! If only some people could understand that Indian Canadians need a few more schools like this one, of which they can be proud as their own and yet rating among the best in Canada!

St. Mary's at Mission City proved as friendly as ever, more up-to-date in information than in accommodation. Books and television offer appropriate form of evasion. I hope the students will keep up these traditions once they move into the new residence.

I intended to fly out to Kakawis earlier this week but the fog kept every plane to the ground, so I visited St. Paul's school at North Vancouver and came out to Sechelt. Both schools have small enrollment and make up in family spirit what they lack in number.

Christmas holidays are coming soon. I expect to visit Kakawis, Cranbrook and Bocket before going back to Ottawa.

Till the next letter, then, MERRY CHRISTMAS and HAPPY HOLIDAYS.

André Renaud, OMI.

### Government of Canada

(from p. 2, col. 4)

leave to move adjournment of the House for the purpose of discussing urgent matters of definite public importance.

Generally speaking one can say that Parliament reflects public opinion. The country at large, when it becomes dissatisfied with the way the Government runs public affairs, can always elect a new House of Commons.

In all this where does the Indian have a chance of democratic representation? The answer is whenever an Indian is elected to the House of Commons in a federal constituency. However, this may be so in theory, but we do not know of a single consti-

tuency where the Indian vote alone could carry a candidate to victory in a federal election, and secondly the Indians are not given (except for Veterans) the right to vote in federal elections.

The first and most important objective in the administration of Indian Affairs Branch should be to devise ways and means to give the Indians an opportunity to be represented in the House of Commons, without endangering their Treaty rights and other privileges.

There seems to be no legal obstacle standing on the way of the Indian being given the right to vote in federal elections provided the Indian wishes that right to vote.

G.L., o.m.i.







His Exc. Bishop E. Q. Jennings, of Fort-William, confirmed 87 children and adults at Fort Frances Indian Reserve church on Nov. 4. All the Catholics of the Reserve welcomed their beloved Bishop.

(Photo C. Comeau, OMI)

## Indian and Metis Probe Set

The Manitoba government announced recently a "two-year action study" of the social and economics problems faced by Metis and Indian people in the province.

Agriculture Minister C. L. Shuttleworth reports that the study will be conducted by Jean H. Lagasse, who is leaving the federal government citizenship branch to do the job.

Mr. Shuttleworth said the study would begin in about a month and although it will not be completed for about two years Mr. Lagasse will give the government interim reports on pressing problems.

### 30,000 Involved

Both treaty and non-treaty Indians will be included in the study. Manitoba has about 20,000 treaty Indians and more than 10,000 Metis.

Mr. Shuttleworth said the federal government will assist the study financially.

The project is the result of a resolution passed at the last session of the legislature on the motion of Roger Teillet (L—St. Boniface). Since the session, negotiations for Mr. Lagasse's services have been going on.

### Social Relations

Mr. Lagasse's report will be the basis for a plan covering the "social integration and economic advancement" of Indians and Metis. He said social integration does not mean dispersal of Metis and Indian communities, but rather a study of how social relations between these groups and others in the province can be improved.

Mr. Shuttleworth said the Manitoba government may set up a new agency to deal with Metis problems when the present study is completed.

Mr. Lagasse is now the head of the citizenship branch in Winnipeg and has worked closely with the department of Indian affairs.

He helped to prepare material for a booklet on "Metis in Mani-

toba" and worked with the Greater Winnipeg Welfare Council on its report on Indians and Metis.

## Indians Play Leading Roles

CHILLIWACK — Indian actors and actresses will play the leading roles in an hour-long radio play to be broadcast over the CBC's Dominion Network outlet here.

The play, "Scarlet Mantle" was written by Rene Lund of Chilliwack and is based on the life of Indian Princess Pauline Johnson.

## More Aid To Handicapped Indians

Edward Locke, provincial welfare worker, has been appointed Indian rehabilitation officer by the Sanatorium Board of Manitoba. The appointment is a step in expanding the program for rehabilitation of handicapped Indians in the province.

In the beginning the extended rehabilitation service will concentrate on assisting the 500 tuberculous Indian and Eskimo patients at Brandon Sanatorium, Clearwater Lake Sanatorium and Dynevor Indian hospital. As circumstances permit, the service will be extended to include all handicapped Indians.

The improved program is sponsored by the department of citizenship and immigration, Indian affairs branch and the Indian health services division of the department of national health and welfare.

## Native Workers

About 300 Indians and Eskimos have been among the 3,500 men employed building the Mid-Canada radar warning line along Canada's 55th parallel. It has been predicted that the impact of the northern radar lines on the northland will be comparable to that of the railways on the west more than a half century ago.

## Mohawk Deputy-Minister Retires

(Timé, Dec. 3, 1956)

The guest of honor at a gathering of Department of Mines personnel in Ottawa one day last week was identified by a large sign in the front of the room: "Mining Ambassador, Dr. G. C. Monture."

The honorary title was accurate. Big (6 ft., 206 lbs.) Gilbert ("Slim") Monture, a full-blooded Mohawk Indian who guided allocation of Canada's strategic minerals during World War II and the Korean war, has served for the past few years on international commissions from Bolivia to Afghanistan. Now, at 60, Slim Monture is retiring to take a job in private industry as a vice president of Stratmat Ltd., a minerals exploration and development firm.

As a start in life, Monture had little besides a bright mind and a proud name. One of his great-grandfathers was the mighty Mohawk chief Thayendanegea (also known as Captain Joseph Brant), who helped the British conquer Canada and fought against U.S. settlers in border raids during the Revolutionary War. But Monture's father was a sailor turned hard-luck farmer, and to get an education, Monture walked the five miles each way from the Six Nations Reservation to high school at Hagersville, Ont. After years of struggle and several interruptions (including service as an army lieutenant in World War I), Monture made it not only through high school but through Queen's University as well.

In 1923, two years after he took his mining degree, Monture started up the ladder of government service as an editor for Mines Branch publications. When World

War II broke out, he was made executive assistant to the Defense Production Board. "There just wasn't anybody else," Monture explained modestly, but his boss, Dr. John Convey, director of the Mines Branch, knew better. Said Convey: "He knows the economics of extraction, which few economists do. He could assess Canada's resources with an ability that was uncanny."

In postwar years Monture revealed a talent for diplomacy at the technical level, and most of the past decade has found him working for Canada, the Commonwealth, NATO, or the U.N. on some 20 committees and economic missions all over the world. In 1953 he helped a team of NATO experts work out a plan for the allocation of strategic materials; on other assignments, he helped a U.N. committee survey world resources of iron ore, gave technical mining advice to the governments of Malaya and Indonesia, helped Jamaica and Afghanistan revise their basic mining legislation. One of Monture's rambling tall tales, told at a tense moment in a conference, often helped to get a stalled meeting off dead center.

After responding last week to the tributes paid to him at the testimonial, Slim Monture bade his former associates an Indian-style farewell: "Straight trails, good hunting."

## LA VIE INDIENNE

Une édition française du "Indian Missionary Record" paraîtra en 1957, sous la direction du rédacteur actuel de la revue, le R.P. G. Laviolette, O.M.I.

Par une décision des missionnaires Oblats de la province de Québec, réunis en Congrès à Montréal, en novembre dernier, cette revue portera le nom de "La Vie Indienne".

Spécialisée dans les nouvelles du Québec Indien, elle comportera aussi un résumé des nouvelles d'intérêt national. Elle sera abondamment illustrée.

Les abonnés de langue française qui désirent la revue "Vie Indienne" peuvent s'y abonner au taux d'un dollar par an, à la même adresse que celle du "Indian Missionary Record."

Déjà près de 500 souscripteurs de langue française sont sur les listes; une cotisation initiale de \$170 a été remise au rédacteur, le 20 novembre, par LL. Exc. NN.SS. L. Scheffer, O.M.I., et H. Belleau, O.M.I., et par les RR.PP. J.-M. Houle, A. Ethier, L. Labrèche, G. Loiselle et A. Gagné.

La première livraison de "La Vie Indienne" sera prête en janvier 1957.

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